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# INDIANS AT • WORK

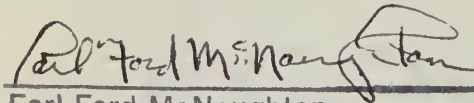


SEPTEMBER 1, 1934

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

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WASHINGTON, D.C.

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A handwritten signature in dark ink, appearing to read "Earl Ford McNaughton", written over a horizontal line.

Earl Ford McNaughton

# INDIANS AT WORK

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

1625

BY

JOHN BURNET

OF

THE

UNIVERSITY OF

OXFORD

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This is an epoch-making year for the Indians of the United States.

They are approaching their 'place in the sun'. Their right to continued racial existence has been officially recognized and defined by statute. Important continuing appropriations have been authorized for their rehabilitation. From their historic status as a subjugated people they have passed into that of integrated self-determining units of a democratic commonwealth, at last permitted, nay, encouraged, to make their contribution to American culture by developing along the lines marked out by their own racial heritage.

That expectation of a place in the sun has been the Indians' for more than a year. Special consideration was given their needs in the allocation of funds from the various relief projects; invariably these funds were used for the improvement of the Indians' remaining land, adding to its productiveness. From some of the tribes surplus stock, beyond the sustaining capacity of the reservations, has been bought; for others more



than half a million dollars is now being spent for high-grade cattle with which to restock the reservations. Five subsistence-homestead colonies for various bands are under consideration. Out of the submarginal-land purchase funds large sums have been earmarked for Indian reservations, old and new.

This new national interest in Indian affairs goes even farther. Many of the departments of the Federal and State governments, not directly interested in Indians, are cooperating wholeheartedly with the Indian Service, planning with us, making available to the Indians the knowledge and experience of their experts. The National Resources Board, charged by the President with the duty of preparing a long-term, comprehensive plan for the better use of the country's land, water, mineral and other resources, has authorized the Indian Service to make a special study of Indian acquisition and land use. Since the recommendations resulting from this study will probably be used as the basis for appropriate legislation by the next Congress, it is important that the personnel of the Indian Service cooperate without limit in supplying facts for this study. The recommendations which the National Resources Board will make to the President concerning land acquisition for the Indians will probably determine the economic status of the Indians for the next fifty years.

This national good will, this readiness to open purses, hearts and brains to the Indian cause, place a heavy load of

responsibility on the personnel of the Indian Service and on the Indians themselves. Is every one of these interested people shouldering this responsibility? Is every single one conscious of the fact that the New Deal for the Indians requires readjustment, changes in viewpoint and perspective, an appraisal of old habits and values and a sincere acceptance of the new orientation?

We know that the great majority of the personnel is so conscious. But there is a minority of grave exceptions.

To illustrate: Seven teachers have recently been suspended, charged with inflicting corporal or humiliating punishment on Indian children, in violation of an order more than four years old. Are other teachers, in various parts of the country, also guilty?

To illustrate further: Three members of a tribal council have been recalled and debarred from office because, while holding official positions of trust and leadership, they accepted pay from a lumber company asking for price and other concessions on timber-purchase contracts it had with the tribe. Are other Indian leaders corrupt?

Corporal punishment was accepted as a more or less commonplace mode of discipline for a long time; betrayal of Indian tribes by some of their own leaders was practiced during many decades under indifferent administrations. Brutality of Government officials toward their Indian wards has existed; it went hand in hand with the other practice of bribing Indian leaders.

These practices of the past must remain in the past. At

this, the turning point in the history of the Indian race, there must be enthusiastic, unselfish, efficient cooperation in the work of reconstruction. The personnel of the Service, its Indian members included, must not only continue to give best efforts without stint, but must assist actively in the elimination of the small minority, white or Indian, which will not, or cannot, carry its fair share of the burden. And the Indians, especially the Indian leaders, must remember that an increasingly heavy load of responsibility will be placed on their shoulders, that they must discharge that responsibility faithfully, efficiently, without fear or favor, if the promise of the dawn is to be followed by the full sunlight of the New Day for the Indian.

JOHN COLLIER

Commissioner Of Indian Affairs



SECRETARY ICKES' LETTER ON INDIAN SCHOOL DISCIPLINE

August 16, 1934

To Superintendents, Principals And Teachers  
In The Indian Service:

Commissioner Collier has called my attention to a number of incidents which indicate that mediaeval forms of discipline have not yet been done away with in some of the Indian schools.

Four years ago, corporal punishment in the Indian schools was forbidden by regulation. Since three years ago, at Superintendents' conferences and otherwise, that order has been reinforced through explanation and insistence, and it has been made clear that punishments designed publicly to humiliate the Indian children were even more intolerable than private beatings. The evidence supplied me by Commissioner Collier shows that these policies and regulations have been flaunted in certain institutions.

Among the cases, all of them recent, which have been brought to my attention, there are instances of beatings by teachers; of Indian children compelled to kneel for many hours on concrete floors; of others required to stand for a quarter of a day immovable with their eyes fixed on a dead wall.

Commissioner Collier has filed charges against five of the offenders, and I am on this date suspending these, along with an additional two, all of whom will be dismissed from the service unless mitigating circumstances can be brought forward by them. In addition, I am requesting fuller information with regard to a number of other cases.

The school forces of the Indian Service must understand that corporal punishment, and stupid, humiliating punishments of boys and girls, will not be tolerated. It is evident that superintendents and principals have not in all cases impressed this fact on their subordinates. I realize that you who are intrusted with the responsibility of educating young people have a difficult task, and that you can perform it well only with the honest good will and intelligent cooperation of the Indian boys and girls themselves, their parents, and your coworkers. I want you to know that we in the Washington Office are behind you in every enlightened and sympathetic effort you make, just as we are

against everything that is stupid and cruel. We expect cooperation from the young people with whom and for whom you work. A school and its disciplines are the joint responsibility of the students and the teachers.

HAROLD L. ICKES

Secretary of the Interior

COMMISSIONER COLLIER'S LETTER ON INDIAN SCHOOL DISCIPLINE

August 22, 1934

To All Field Supervisors of Education:

Your attention is called to the communication signed by Secretary of the Interior, Mr. Ickes, enclosed herewith.

Of the seven cases of corporal punishment and of humiliating punishments therein referred to, all except one were reported by one supervisor from a single area of the Indian country.

It is highly unlikely that abuses of this character exist in one area and are absent from all other areas.

Your attention is directed to this subject with considerable earnestness. You are requested to observe closely and to report fully and explicitly any abuses of this character which you find. If you hear of such abuses but do not see them, you are instructed to investigate, obtain the facts and report them.

I am fully aware that the essential problem of discipline in the schools is one of happy and cooperative morale among the student body and good human nature in the teaching staff, of healthy outlets to the energies of the children, and of skill in directing behavior into useful channels. That is the upbuilding task.

But it is, or should be self-evident that so long as physical force, and acts of humiliation directed against the children, are used, no healthy or happy morale will be possible, nor will it be easy for the creative work of modern-minded teachers to establish the better standards which we are aiming at.

The supervisory forces of the Indian Service will be held responsible for reporting abuses in the matter of discipline just as the teacher or disciplinarian guilty of the abuses will be held responsible for committing them.

(Signed) JOHN COLLIER, Commissioner.

COMMISSIONER COLLIER'S LETTER TO THE KLAMATH BUSINESS COMMITTEE RE-  
LATING TO CORRUPT PRACTICES

August 23, 1934

Mr. Jesse Lee Kirk,  
Chairman, Business Committee of the  
Klamath, Modoc and Yahooskin Band of Snake Indians,  
c/o Klamath Indian Agency  
Klamath Agency, Oregon

Dear Sir:

On May 26, 1934, the Business Committee of the Klamath, Modoc and Yahooskin Band of Snake Indians, passed a resolution to appoint two of its members \_\_\_\_\_ and \_\_\_\_\_, "to assist the allottees to be properly informed as to the signing of their allottees' contracts and to act as impartial referees."

The issue at stake lay between two forms of contract, of which one form was more advantageous to various lumber companies, while the other form was considered by the Department to be more advantageous to the Indian allottees.

Thereafter, \_\_\_\_\_ accepted from the interested lumber companies payment in the amount of \$207.00, and \_\_\_\_\_, accepted from the interested lumber companies payment in the amount of \$543.00 to explain to the allottees the advantages of the lumberman's form of contract. In addition, \_\_\_\_\_, a member of the Business Committee, accepted from the interested companies a loan of \$500.00 and cash in the amount of an additional \$335.00.

Thereupon, these officials severally proceeded to advise the allottees, and with greater or less success they procured signatures to the form of contract desired by the lumber companies.

Such action by the three members of the Business Committee is intolerable from any standpoint of political morality and of the standards of conduct which must be required of the men who serve on the Business Committees handling the affairs of Indian tribes. Were the action that of members of the council of an



incorporated city, or of a State or Federal legislative body, it unquestionably would be an indictable offense and would in addition result in the political extermination of the culprits.

Article 17 of the constitution of the Klamath, Modoc and Yahooskin Bank of Snake Indians reads as follows:

"Any officer or member of the committee shall be subject to recall from office and membership for reasonable cause, under proper investigation, by the committee or by the Commissioner of Indian Affairs."

Pursuant to the above-quoted article, I hereby recall from office the three members of the Business Committee guilty of the acts above described, and direct that an election shall be called with secret ballot, at which the enrolled members of the Tribe may choose successors to these three men, subject to the final approval of the Commissioner of Indian Affairs. It is needless to state that I would under no circumstance approve any of the three men hereby recalled.

This incident is profoundly distressing to me, as to the Secretary of the Interior. It unjustly reflects discredit on the tribal councils of all Indian tribes, as well as upon the guiltless members of the Klamath Business Committee, and those persons who do not believe in the Indian capacity for self-government will quote it to the hurt of the Klamath Tribe and of all tribes.

I am furnishing a copy of this letter to the three members of the Business Committee mentioned herein, and am directing Superintendent Crawford to post it at the Agency.

Very truly yours,

(Signed) JOHN COLLIER

Commissioner

Approved:

August 24, 1934

(Signed) HAROLD L. ICKES

Secretary of the Interior

THE NATIONAL RESOURCES BOARD AND THE INDIAN SERVICE

The National Resources Board has been created by the President to survey the potential resources of the country and to make recommendations for some plan of use which will be most conducive to the welfare of the American people. Some eleven different bureaus, offices and administrations are collaborating on the land section of the report and one of these of course is the Office of Indian Affairs.

The fundamental point we are trying to determine for the Indian land is whether, taking it reservation by reservation, we have enough land to support the Indians on a reasonable standard of living. We are considering first on each reservation how we may produce the maximum possible productive capacity.

This will involve among other things land consolidation, additional education and credit to make capital investment in livestock, sawmills, and so forth.

We are going to determine with these changes how much value the Indians on a reservation might derive in subsistence and cash from the use and development of all their varied resources. We will consider separately the possible income from agriculture, grazing, timber development, mining, oil, water power development, fishing, hunting, trapping, harvesting of native plants and berries, handicrafts and work around the agencies. Then we will estimate how much it would cost in subsistence and cash for all the Indians on a reservation to at-



tain a reasonable standard of living. If the value of income producing possibilities on a given reservation is greater than the value of the subsistence and cash required for a reasonable living, then we will know that the reservation, with its present resources, is capable of supporting its population. If the reverse is true, then we will know that the reservation cannot support its population and in that case we will have to acquire additional land.

The Indian Office part of the study to be made by the Board has been placed under the direction of Mr. Robert Marshall, Chief of Forestry. A staff has been appointed and plans are being worked out. The President has asked that a report be given him by December 1.

## INDIAN JUSTICE AND OPPORTUNITY

By David Parsons, Choctaw

So much has been written and spoken, for and against the Wheeler-Howard Bill by the best and most astute minds, both as political and social observers, that the writer hesitates to comment, almost inclined to present the racial and traditional "silent and cold" exterior.

### The Germ of Growth

On June eighteenth, 1934, the much discussed Indian social and economic reform bill became a law. Section Sixteen, relative to local self-government, is especially typical of the optimism and humanitarian sense of social justice which the present Indian Commissioner has expressed before and since his appointment as director of Indian Affairs. This change in Indian policy is indeed evidence of a human comprehension of Indian justice and psychology as yet not common. The new policy recognizes the Indian as a social human being with great latent potentialities; not as an ever-present, incompetent, docile ward. The local home-rule feature is an excellent concession to the steady modern tendency of expansion in governmental aid to the people, which admits of wide variation in its application to practical reforms of the Indian social order. The home-rule feature alone should obtain for the Wheeler-Howard Bill a fair

trial and, if helpful, a permanent governmental program. Innovation for the sake of change alone is not to be commended but it is equally as foolish to oppose all attempts at improvement. It is probably not known at this early date just to what extent the Secretary of the Interior plans to experiment with this section of the bill. It is not expected or desirable that the program or the Indians will endeavor to go so far with the experiment of self-rule as to raise anew the question of a state within a state as in the famous old case of Worcester v. Georgia. The aim is only to set up domestic, self-controlling, supervised groups; a theory that was so ably explained, more than a century ago by Chief Justice Marshall in another famous case, Cherokee v. Georgia. This new local self-control policy will doubtless extend as far as necessity may require, and ability permits.

### The Possibilities Within The Bill

Thus far, the Wheeler-Howard Bill truly represents the Indian Commissioner's firm conviction that the Indians have vast dormant abilities; that these abilities need only to be aroused, encouraged and directed to develop the Indians into a self-reliant, self-sustaining and a self-sufficient people. The bill is no longer a theory or conviction. It is a law. Soon it will be time for the Indians to act, to devise various local plans and endeavor to put them into successful operation. Both the Commissioner and the Indians are on trial.

It is up to the Commissioner to transform the new bill into a practical social opportunity. Then it is up to the Indians to exert themselves to make it a social reality. Sociologically speaking, Section Sixteen may be said to be atavistic, for it is a reversion

of policy to a former time when the Indians had to do with their local problems in their own way. It is in this respect, reversion of policy, that the bill provides one of the greatest opportunities, an opportunity for individual growth and personal development, a return to conscious self-respect. Too much Governmental aid and misdirected supervision has already produced an unhealthy Indian reliance on the Government. This human tendency is not confined to the Indian race, for ancient and modern history are replete with forceful examples of this governmental error. In the future, according to Section Sixteen, the Indians to which it shall apply shall have an opportunity partially to regulate and control their immediate needs with the aid of modern methods and science.

### A HISTORICAL EXPERIMENT IN INDIAN SELF-GOVERNMENT

After a careful study of a past Indian experiment in self-government it is not too much to affirm that the opinions of a great many critics on the benefits to be derived from this so-called Collier experiment are mostly idle speculation based upon personal estimations, ignorance or prejudice, and are not therefore necessarily correct decisions. Generally when Indian history is referred to the only thought is of war, or a benevolent treaty-

making council. It is, therefore, with a great deal of pride and admiration that the writer shall briefly review an historical experiment in Indian self-government beyond the customary nomadic tribal council form, that the achievements herein mentioned may afford some light and much inspiration for those Indians about to embark upon a somewhat similar experience, partial self-control.

### The Founding Of National Government

Thirty-seven years after the

United States Government adopted a



federal constitution, the Choctaw tribe of Indians also adopted a national constitution. This was more than a hundred years ago - before the ravages wrought by the Trail of Tears. On August fifth, 1826, a general council of chiefs and warriors in their ancient Mississippi home adopted their first written constitution, defining local self-control. This obscure political document was signed by Topanohuma, David Fulsom and Greenwood Leflore, as the district chiefs representing the three districts of the then Choctaw Nation. The deliberations of that august body further provided the sum of \$450.00 to erect a general council house, that the laudable experiment in the white man's system of democratic self-control might have the dignity of a permanent meeting place. This was

the beginning of a political and social experiment in parliamentary procedure by a racial group heretofore not addicted to a formal political system. During the eighty years of their political independence, the Choctaws changed the organic law of their nation five times and adopted five different written constitutions. On four different occasions after removal, they were to test their skill in framing and adopting organic constitutional democratic theory. These historic achievements were accomplished in the years 1834, 1850, 1857, and 1860. These constitutions clearly defined personal and political rights. The frequency of these constitutional changes represents the Choctaws' flexibility, growth and desire for improvement.

#### After The Removal

It was not in the State of Mississippi, however, that the Choctaws were destined to erect a super-structure upon this newly conceived democratic system. Within six years most of the Choctaws and their new ideal had been transplanted to what is now Oklahoma, then Indian Territory. Here, they were to be free, according to the removal treaty of Dancing Rabbit Creek, to continue as a nation. It was indeed a happy moment when they gazed upon that sacred and historical document, the original patent, a token and further evidence of Choctaw ownership in fee-simple of the new territory. This document was executed in 1842, by President Tyler and Secretary of War, Daniel Webster. Even today all land titles

in this region begin with this historical document. In this new country the Choctaws had freedom of thought, initiative and action. So it was west of the Mississippi River that a great Indian experiment was to complete the cycle of growth and then wither.

Upon arrival in Indian Territory, their new home, the Choctaws set about to reorganize their government, and established what well deserves to be known in history as The Choctaw Republic. These Indians were an autonomous people with the United States Government in the paternal background. The protectorate relationship between the United States and the Choctaw Nation was somewhat similar to the American-

Cuban governmental relationship known and defined in American history and diplomacy as the Platt Amendment. This bicameral republic was to live for about seventy-two years, and how well it served the needs of its people need not be inferred from its tragic death. Imperialism or economic penetration and extraterritoriality - lack of jurisdiction over a non-citizen element which exceeded both in numbers and criminality - made justice and order an insurmountable goal and hastened the demise of a republic that might otherwise have

been a lasting success.

Like the English colonist coming to America, the Choctaws transplanted to their new home much in the way of place names that they had known and revered in the old home. They divided the country into three districts and gave them the names they had had in Mississippi, Apukshunubbee, Mooshulatubbee and Pushmataha, to perpetuate the memory of three former chiefs. These districts were further divided into counties. Their first capital was also a Mississippi name, Nanih Wayah.

#### The Educational System

These Indians erected and fostered an excellent national school system under a national board of education consisting of three members. Soon after their arrival they established day schools, boarding schools, Sabbath schools and academies. Each year outstanding graduates of the academies were sent to the States at the expense of the Choctaw Nation for higher training. The Indian students used grammars,

definers, spellers, readers, Holy Writ and hymn books in the native language. Newspapers appeared throughout the nation printed in the Choctaw language. Besides the traditional three R's, agriculture, domestic science, vocational training, language, psychology, history, geometry and trigonometry were offered and instructors were supposed to be proficient in three foreign languages.

#### The Judicial System

The judicial system of the Choctaw government consisted of a County, District and Supreme Court in which justice was swift and designed to exert a strong restraining power. Their system of justice did not provide for jail sentence or confinement. Fines, whippings and death by shooting were the extent of their penal code. The frequent appearance of the mu-

meral thirty-nine in the Choctaw codes as regards the number of lashes to be "well laid on the bare back" may cause a reader to wonder why this odd exact quantity of justice. In sum and substance, this penal code and the administration of justice was simple and may have been at times a bit informal, and perhaps we might say semi-barbaric. Unfavorable allusions like this



might have a racial sting were it not for the almost free play of intellectual barbarism transpiring in the old centers of European

culture at this particular moment. This also refreshes the mooted question: Who is the savage or barbarian?

### The General Council

It is from the House Journal and Senate Records written in long hand, sometimes interspersed with Choctaw, that we may note many colloquial expressions and peculiarities foreign to the ordinary science of government. The opening of the Choctaw General Council or national legislative body was usually a gala affair. Great crowds thronged the halls and chambers. Neighboring tribes occasionally sent diplomatic visitors with the usual olive branch, smoking tobacco, instructed to cement the bonds of friendship and peace. At the convening of the council a chief might be inducted into office. Speeches, debates and important legislation were the things of public as well as official interest. If a quorum or majority was not present as did sometimes happen at a called session, they adjourned and proceeded to compel attendance as follows: A lighthorseman, an officer, was detailed to bring a certain member to the Council. Days later the lighthorseman would return by horseback with the member. Doubtless this coercion vividly impressed upon the Councilman's mind that politics was an important matter and that he must in the future answer the call.

However, when the House and Senate were organized and ready for business they would signify the same by motion that a committee notify the Chief that they were ready

to receive any communication he might desire to lay before them. The Chief would then notify both Houses as to the hour at which he would meet them in joint session and deliver his inaugural address or lay his views before them on matters of concern to the Council or nation. Both Houses also met together for the purpose of debate or to determine the election of a chief. The votes for Miko Chito or Chief were counted by Justices of the Supreme Court and a committee was appointed to inform the successful candidate and request his appearance. Legislative discussions or debates were never written into the records. The Houses were small in number and most of the members were on some committee. In order that the committees might work, the Houses adjourned or sometimes recessed until a later date.

The opening parliamentary form used by the council was: roll call, quorum, prayer, reading of the journal of the previous day, interpretation and adoption. Before each adjournment they selected the hour of meeting for the next day, which was the unusual hour of seven or eight in the morning. The House Journal and Senate records show that occasionally they would meet "at the ringing of the bell" or "the regular hour".

Non-members of the Council were sometimes permitted to address the

bodies. It was customary for the candidates for Sargeant-at-arms to make speeches in the Senate previous to their election by ballot.

These practices and peculiar-

ities seem to have been no great handicap to this law-making body. In fact, they attended to legislation with much despatch. Often bills passed both Houses and were signed by the Chief on the same day.

#### Statesmanship A Life Career

These Indians had much civic pride and ability and enjoyed the responsibility and participation in the great science of politics and government. The Choctaw system even exceeded the present American system in that the elected Chief, who had served the constitutional limit as the chief executive, was not put on the shelf when his term expired. Usually he was elected to either the upper or lower House, and often remained in politics the rest of his life. Thus the nation would continue to benefit by the continued use of his knowledge and experience.

In this Choctaw Valhalla we may find a counterpart for almost every great American and condition. Wilson Jones, who, it is claimed, could not speak the English language, rose from poverty to be probably the nation's wealthiest citizen. Without the aid of formal education, through strength of character and industry, Jones attained the coveted position of Chief. The nation

produced many orators but Green McCurtain, the last elected Chief under the old regime, was the William Jennings Bryan of the Choctaws, the Indian Demosthenes. Coleman Cole ranks with the immortal Lincoln because of his unlettered, hard-headed common sense. The patriot, warrior, Chief, Lieutenant-Colonel Jackson McCurtain, like General U. S. Grant, after a distinguished military record rose to be the chief executive of his nation. As a counterpart for that idealist, statesman and scholar, Woodrow Wilson, the Choctaws have their sainted Dr. Allen Wright, professorial in appearance and constant in racial fidelity. He was a theologian, minister plenipotentiary, statesman, scholar and Chief. His inaugural addresses and messages to the Choctaw General Council are masterpieces in conception, understanding and application of political and economic philosophy to the needs of his day and nation. His literary form is superb, and his state papers are unexcelled by those of the Presidents of the United States.

#### Records Of Governmental Progress

It is by a careful and intelligent study of the constitutions and enactments of the General Council of the Choctaw Nation, beginning

east of the Mississippi river and continuing down to the abolition, that we are able to note the real progress in civil and social matters.



The laws were compiled and published three times from 1834-1893, both in English and Choctaw, and are known as the Fulson, Standley and Durant codes. These legal accomplishments and some literary legacies of the Choctaw government and people, such as catechisms, translation of Holy Writ, spelling books, grammars, readers, hymn books, definers or

dictionaries, inaugural addresses and proclamations of the Chiefs will excite the wonder and admiration of all rational and impartial minds. To some people these things may constitute merely a group of souvenirs or mementos but they are not trifling souvenirs of sentimental worth only; they are monuments to Indian ingenuity along the road of progress in self-government.

#### Rebirth Under The Wheeler-Howard Bill

To reflect on the white man's past historical attempts at self-control: the numerous short-lived constitutions of the Latin American countries, the unsatisfactory paper constitutional productions of that celebrated Frenchman Sieyes, the free distribution of unstable republics by Napoleon, and the inability of the old established cultural nations of present day Europe to maintain constitutional democracies, causes an Indian observer to wonder if the Choctaw Republic was not, after all, a comparatively sound essay at self-control both in extent and duration. So after hastily reviewing the

three quarters of a century that this tribe of Indians maintained and enjoyed a parliamentary form of self-government, and noting the steady economic, intellectual and social progress they made as a result of opportunity and responsibility being wide open to them, I cannot but have the most ardent racial expectations and optimistically vision a progressive future for those Indians - that silent, modest and reserved people - that shall serve partially to regulate and control their local affairs and bend them to meet modern circumstances as provided in the epochal Wheeler-Howard Bill.

THE WISDOM OF A FORMER PRESIDENT

The following letter, hitherto unpublished, was sent by Thomas Jefferson to the Deputies of the Cherokee Nation in 1808. It deals with a subject which is still being dealt with in Indian affairs - the long-deferred hope of self-government:

My Children Deputies of the Cherokee Upper Towns.

I have maturely considered the speeches you have delivered me and will now give you answers to the several matters they contain. You inform me of your anxious desires to engage in the industrious pursuits of agriculture & civilized life, that finding it impracticable to induce the nation at large to join in this, you wish a line of separation to be established between the Upper and Lower towns so as to include all the waters of the Hiwassee in your part, and that having thus contracted your society within narrower limits, you propose within these to begin the establishment of fixed laws & of regular government; you say that the lower towns are satisfied with the division you propose; & on these several matters you ask my advice & aid.

With respect to the line of division between yourselves and the lower towns it must rest on the joint consent of both parties. The one you propose appears moderate, reasonable and well defined. We are willing to recognize these on each side of that line as distinct societies and if our aid should be necessary to mark it more plainly than nature has done you shall have it. I

think with you that on this reduced scale it will be more easy for you to introduce the regular administration of laws.

In proceeding to the establishment of laws you wish to adopt them from ours, and such only for the present as suit your present condition: chiefly indeed those for the punishment of crimes and the protection of property. But who is to determine which of our laws suit your condition and shall be in force with you? - all of you being equally free no one has a right to say what shall be law for the others. Our way is to put these questions to the vote and to consider that as law for which the majority votes. The fool has as great a right to express his opinion by vote as the wise, because he is equally free and equally master of himself. But as it would be inconvenient for all your men to meet in one place, would it not be better for every town to do as we do, that is to say, chuse by the vote of the majority of the town and of the country people nearer to that than to any other town, one, two, three or more, according to the size of the Town, of those whom each voter thinks the wisest and honestest men of their place, and let these meet together and agree which of our laws suit them. But these men know nothing of our laws. How then can they know which to adopt. Let them associate in their Council our beloved man living with them, Col. Meigs, and he will tell them what our law is on any point they desire. He will inform them also of our methods of doing business in our



councils so as to preserve order and to obtain the vote of every member fairly. This council can make a law for giving to every head of a family a separate parcel of land, which when he has built upon and improved, it shall belong to him and his descendants forever and which the nation itself shall have no right to sell from under his feet. - - - - They will determine too what punishment shall be inflicted for every crime. In our states generally we punish murder only by death and all other crimes by solitary confinement in a prison.

But when you shall have adopted laws who are to execute them? Perhaps it may be best to permit every town and the settlers in its neighborhood attached to it, to select some of their best men, by a majority of its voters to be Judges in all differences, and to execute the law according to their own judgment. Your council of representatives will decide on this or such other mode as may best suit you.

I suggest these things my children, for the consideration of the upper towns of your nation, to be decided on as they think best, and I sincerely wish you may succeed in your laudable endeavours to save the remains of your nation by adopting industrious occupations and a government of regular law. In this you may always rely on the counsel and assistance of the Government of the U. S. - deliver these words to your people in my name and assure them of my friendship.

(Signed)

Jany. 9, 1808. (9)

Th. Jefferson

INDIAN SCHOOL MURALS BY AN INDIAN ARTIST

The picture on the following page is one of three panels done by Waano Gano, Indian artist living in California. The panels were executed for the dining room at the Sherman Institute at Riverside and were unveiled on last Alumni Day. Mr. Gano says in explaining his murals;

"The interpretative panels which accompany the murals, will in all probability give to Mr. Collier sufficient explanation of the thought which I have attempted to weave into the murals. One or two other things might be noted also. In these paintings I have tried to use the tonal qualities of the white man together with the symbolism of the Indian, much the same as an Indian friend of mine - a musician - successfully adapted the songs of his people to the use of his Indian orchestra. This is especially true of the sun and rainbow. Here I have tried to create the effect of the sun through all of its many transitions, from sunrise to sunset. In the legends and myths of the lake people (Chippewas) I have heard the legend of the spirit flowers which form the rainbow bridge over which the spirit of the Indian passes on his way to the eternal world of harmony or so-called Happy Hunting Ground; thus the elaboration upon the rainbow - that it might have additional importance beyond that which is imparted



he Panel "Invocation". One Of A Series Done By Waano Gano, Indian Artist, For The Riverside School



to it, here in the Southwest.

"The idea of the geometrical figures was inspired by the various geometrical designs found on old pieces of wampum, basketry, pottery, bead and quill work and on blankets of native craftsmanship."

The panel shown on the opposite page is called Invocation. The other two panels are called Protection and Ambition. The first shows an Indian in the act of shooting an arrow. The second shows the flight of an arrow, with a warrior being carried on the weapon.

The interpretative panels to which Mr. Gano refers are explanations of the drawings, done in letters designed in harmony with the paintings.

\* \* \* \* \*

The Cover Design. The cover design of this issue of INDIANS AT WORK was sent the office by Louis Spear, Indian artist at the Santa Fe School.

NEWS FROM THE ANTHROPOLOGY COURSE AT SANTA FE

An account of Dr. Ruth Underhill's course in anthropology for Indian workers at the Santa Fe Indian School appears in the Santa Fe New Mexican as follows:

"A number of special lectures have been given during the course in anthropology which is being held this summer at the U. S. Indian school for university credit. Visiting professors and others have spoken on the particular topics of anthropology which hold their interest. Those who have given one lecture each at this summer school are:

"Dr. Sylvanus Griswold Morley of Carnegie Institute, who gave a resume of the growth of culture in America since its very beginnings and the influence of corn on the lives of the first residents of America, the Indians. Dr. Morley's talk was brilliant and entertaining and was highly appreciated by instructors and students at the school.

"Dr. F. B. D. Aberle, M.D., of Yale University who spoke on "Health Problems Among the Pueblos."

"Dr. E. F. Castetter of the University of New Mexico lectured on "Ethno-Biology," the study of the plants and animals used by the Indians for medicines, dyes, food and other things.

Dr. L. F. Tireman, head of elementary education at the University of New Mexico and head of the San Jose training school, lectured on the bilingual question not only among the



Anglos and Spanish but among the Indians and Spanish of New Mexico. Dr. Tireman studied this question for many years not only here but also in Europe with the hope of its practical application in his work in New Mexico.

"Dr. Morris Opler, Ph. D., University of Chicago, told of the ethnological research which is being carried on extensively among the Apaches of New Mexico, which include the Mescaleros, Jicarillas and Chirachuas.

"Further special lectures will be included in the course which is continuing each morning at the school under the direction of Dr. Ruth M. Underhill of New York."

The New Mexican also reports that more than seventy students are taking Dr. Underhill's course. The faculty includes Miss Mabel Morrow, teacher of arts and crafts at Santa Fe School, and Miss Dorothy Dunn, teacher of art at Santa Fe.

EXTENSION OF THE NAVAJO RESERVATION

In the past, various means have been attempted toward acquiring additional land for the Navajo Indians. One of the means which was put into effect subsequent to 1911 was the allotting of 160 acres of public domain to qualified Navajos living off the reservation. Approximately 6,000 of these allotments were made and approved, stretching from well up into the Blanco Canyon country north of Pueblo Bonito in San Juan County, thence south and westward of the existing reservation into Apache County, Arizona. A number of Indian homesteads on the public domain were also made. The making of these allotments and homesteads, while affording some relief to the Indians, did not solve the situation for the reason that it created continuous conflict with white homesteaders and white stockmen who had been accustomed to using the public range; also, the fact that Federal or tribal funds could not be used to develop water on the allotments retarded solution of the matter.

During 1918 Congress enacted legislation prohibiting the enlargement of any Indian reservation in Arizona and New Mexico from the public domain, except with the consent of Congress. This legislation added almost insurmountable obstacles to the then difficult situation, for the reason that it precluded withdrawing any public domain for permanent addition to the reservation by executive order. During 1921 Congress passed exchange legislation, effective in three counties in New Mexico contiguous to the reservation, which had for its aim the exchange of Indian and white-owned land to the end that the interest of each would be blocked out in solid contiguous areas. This was desirable for the reason that the Indian allotments referred to above were interspersed with lands in private ownership originally the property of the Santa Fe Pacific Railroad Company, which had been granted each alternate section of public land for a distance of 20 miles on each side of its right of way, plus an additional 10-mile indemnity strip. It was not until recent years that advantage was taken by the Railroad Company and others to effect exchanges and consolidations under this act.

During the years 1927 and 1928 an attempt was made to continue making allotments to Navajo Indians on the public domain. A number were made and approved, but through local political pressure the work was soon dropped. The need of the Indians for additional land, however, continued to grow more acute, and during 1931 a study was made in the field as to what our objective should be, and certain definite conclusions were reached. These conclusions were to the effect that in lieu of making allotments, certain new exterior boundary lines should be established covering into the reservation

as tribal land all privately-owned and all public land within the extended lines. Three progressive steps to this end were necessary, the first of which was the addition to the reservation of the Paiute strip in Utah consisting of approximately 500,000 acres. Secondly, the extension of the reservation in Arizona involving approximately 1,000,000 acres. Thirdly, the extension of the reservation in New Mexico, for the purpose of covering in the allotments made to individual Indians, together with the exchanges made under the 1921 Act and the purchases made with the Navajo tribal funds. To date, two of the steps have been accomplished by act of Congress. Namely, the extension of the boundary in Utah and Arizona, leaving for final action the extension in New Mexico.

The extension of the boundary in Arizona was accomplished during the past session of Congress, as embodied in the Act of June 14, 1934 (Pub. 352). This act, among other things, authorizes exchanges of privately-owned lands with the new boundaries defined therein to the end that the large private owners will relinquish their holdings within the extended line to the Indians and make lieu selections from the available public land outside of the new boundary line; also, certain privately-owned lands will be purchased for the Indians.

Regulations governing exchanges under Section 2 of the Act have been promulgated, and will be put into effect shortly; and it is anticipated that within the next four months, at the most, tribal title to all lands within the extended area in Arizona will be complete.

As to the third step, namely, the New Mexico boundary extension, a bill for that purpose was passed by the Senate during the last session of Congress and was very close to consideration by the House when that body adjourned. It is confidently expected that the New Mexico boundary extension will be approved by the next session of Congress. It has received the endorsement of the local white citizens, except a very small minority group. During a conference had with the State Land Commissioner at Santa Fe during the early part of this month, it was indicated by him that he was in favor of and would support the Navajo-New Mexico boundary extension bill.

These land extensions to the Navajos do not solve the problem but merely will help alleviate an acute situation. Constant thought must be given to solving the matter as it is a foregone conclusion that no additional lands can be obtained for these Indians in the three States above mentioned upon completion of the legislative purchase exchange program set out above.

J. M. Stewart,

Chief, Land Division.



COMMENT FROM THE FIELD ON CIRCULAR LETTER NUMBER 3011

The following are some of the comments which have been received from the field on the circular of July 14, relating to the coordination of Indian Office services.

"Your circular letter No. 3011, dated July 14, setting forth a statement of new Indian Service policies, has been received.

"I want you to know that I honestly and truly appreciate the action that you have taken as I believe that it will give the local administrators the authority, confidence, and backing they have needed from the Commissioner's Office for some time.

"This is in line with the recommendations made by the Superintendents at the Social Workers' Conference held in Kansas City recently.

"You have also set out very clearly the duties and responsibilities of all concerned which will eliminate friction and bring about more harmony in building programs that will meet the needs of each Indian jurisdiction, which is satisfactory to the Indians." P. W. Danielson, Superintendent, Pawnee Agency.

"We consider this letter one of the most important ever received in the field and we are going to treat it accordingly. The third and fourth paragraphs on page one under "Foreword" contain some of the most pertinent and important points that it has been my privilege to read in my long experience in the Indian Service, and I assure you that if these can be carried out as set forth they will go a long way toward facilitating cooperation between the central and the field offices and clear up many things which have been heretofore often misunderstood.

"We are glad to have this circular and copies will be furnished to the various departments of this jurisdiction, as well as to the Councils of the different tribes; and I look for much improvement all along the line in Indian affairs due to the promulgation of these policies." E. G. Courtright, Special Agent in Charge, Winnebago Agency.

"This is to acknowledge receipt of Circular No. 3011, setting up the new Indian Service policies, and to submit that I personally, as a Superintendent, am fully in accord with the purport thereof.

"I have had one group meeting in which the Circular was discussed in its various aspects. Heads of departments were impressed with the added responsibility, or, perhaps I should say, with the idea that they are to be made to assume the responsibility of their position; that there are to be no alibis; that there must be a cordial cooperation and unrestrained exercise of professional ability, and an unhampered field of operation and an opportunity for Field and Agency specialists to map out their own program on their own initiative, and that they must stand or fall with or without the Superintendent, on their judgment and on the efficiency with which they carry out their particular job." W. F. Dickens, Superintendent, Cheyenne Agency.

The following letter has also been received from a man keenly concerned in Indian affairs, but not officially connected with the Indian Service:

"I have read your Circular Letter No. 3011 dated July 14, 1934, with the keenest of interest. I congratulate you most heartily upon this very clear and perfectly fair statement of administrative and service functions and relations both in Washington and the field. It has been received most favorably by the field men who have read it and mentioned it to me."

### INDIAN NATURALIST

Over in the Cherokee hills is a Cherokee fullblood woman, a Tulsa University graduate, who has, at least for herself, solved the problem of supplementing the farm income without any initial outlay of funds. Her scheme is so unique and yet so practical that it is well worth passing on to others, for it can easily be adapted to other regions.

#### Two Dogs and Some Burlap

Mrs. Anna Gilliland's resources for her work are two dogs, some burlap and a few farm tools. She is a woman who thinks and acts upon her thoughts. Realizing that the wild growth of her hills was rapidly disappearing, she hit upon the plan some years ago of conserving the vines, shrubs and flowers, by going out after specimens and, after acquainting herself with their likes and dislikes as to shade, soil and water supply, bringing them in and planting them in suitable spots in her yard. The dogs are used to spot the snakes that infest the hills, and are her sole protection on the long hikes she makes to find the choicest plants; digging them out of the ground she wraps their roots in the burlap, thus not allowing the roots to dry before they are transplanted.

Azalea, redbud, dogwood, wild syringa, wahoo (first cousin to bittersweet), bittersweet, shooting stars, columbine, delicate iris so

like an orchid, these are some of the beauties she brings in. She is serving her State in caring for and preserving its wild growth - but there is a financial side to this work, for Mrs. Gilliland fills orders for these plants. She is very conscientious; plants sent by mail or delivered in person are moist, well packed and guaranteed to live. If they are not so, she replaces them. She places her price on them - it takes work to go out in those hills and dig up a bittersweet plant. However, Mrs. Gilliland, with her deliveries of plants, adds all necessary instructions as to location, shade, water, and so forth.

Once a customer, always a customer seems to be a fact in her case, for people become fascinated with her products - wood violets and those lovely things that cannot be had from nurseries. With a fascinating vocation, Mrs. Gilliland has combined financial success.



AN IRRIGATION PROJECT EXCLUSIVELY FOR INDIANS

By A. L. Wathen

Director of Irrigation, Indian Service

The Walker River irrigation project, at present under construction, will benefit an all-Indian population. Unlike certain other Indian Service projects, it will not serve a mixed grouping of the two races, but will be for a population of Indians alone. An account of the undertaking follows.

The Land and The People

The Walker River project on the Walker River Reservation is located in townships 12 to 15 north, ranges 26 to 29 east, Mount Diablo Meridian, Mineral County, Nevada. It comprises an area of approximately 10,280 acres of river bottom lands, 10,060 acres of which have been allotted to the Paiute Indians in twenty-acre irrigable allotments. The land lies along both sides of the Walker River and varies in width from one-half to four miles, extending in a northwesterly direction from Walker Lake for a distance of approximately twenty-four miles up the Walker River. The soil varies in character from a fine river silt, silty and clay loams, to sandy loams and coarse sands. Contrary to the opinion of irrigation engineers in the early reports on the project, the soil has proven very fertile, and, with ample water for irrigation, produces excellent crops of potatoes, corn and alfalfa.

The Indians of this reservation exhibit considerable inclination toward farming, although agriculture on this reservation has always been carried on under serious handicaps. The variable character of the river flow from heavy floods in June to practically nothing during July and August, in some years, has made diversion difficult and costly, and farming hazardous in the late summer because of insufficient water.

The attitude and patience of the Indians on this reservation are to be commended. They have shown great forbearance in attempting to cultivate their lands under the variable and uncertain water supply conditions of the past. The location and favorable markets for farm produce combined with soil fertility and climatic conditions, make it possible under normal agricultural conditions to realize substantial profits from irrigated farming. These Indians have demon-

strated their ability in this industry, and with an adequate water

supply guaranteed will undoubtedly make rapid progress toward the full development of the project.

### The PWA Grant And the Present Work

The need for storage to hold flood waters for use during the latter part of the irrigation season was recognized for a number of years, increasingly so, as the irrigable area became more widely utilized. The necessary funds, however, were not made available until the Public Works Administration acted favorably upon our application for \$130,000 with which the urgently needed storage dam and reservoir could be constructed at one of the several available sites. Subsequent engineering investigations, after the funds had been made available for expenditure, indicated

that the site tentatively selected (and upon which was based the estimate of funds for the construction of the dam) was not feasible because of insecure foundation conditions. The dam site finally selected is known as the Weber site. A study of the available reports indicated that a reservoir could be formed at this site, having an estimated capacity of 10,000 acre feet, by the construction of a dam in the Walker River approximately 10 miles northwest of Schurz, Nevada. It is estimated that the project as now located and with the increased storage capacity will cost an additional \$25,000 or a total of \$155,000.

### Month By Month

Construction of the Weber Storage Reservoir was commenced on September 21, with a crew of 54 men, 42 of whom were Indians. The dam is of the rolled filled type with a diversion tunnel and emergency spillway. Operations were centered on excavation of the north abutment of the cutoff wall where it was found necessary to remove a composite of riversand sifted with quicksand, replacing it with clay. Seepage water presented quite a serious problem and it was necessary to operate centrifugal pumps twenty-four hours a day as well as the driving of sheet piling to combat this feature.

Weather during the month of January was exceedingly mild with not a single severe storm to retard the work. Lack of proper equipment, however, did impede progress to a certain extent during January but there has since been received and placed in operation a one-half yard cubic capacity dragline and shovel excavator. During January it was necessary to suspend operations on the outlet tunnel so that additional men would be available for the construction of a diversion channel along the north abutment of the cut-off wall where considerable difficulty had been experienced in a sealing off seepage waters.

A small coffer dam, constructed with corrugated metal and wood sheet piling, which was jettied and forced to the depth of hardpan, was built along the south end of the excavation for the cut-off wall. This proved to be an effective method

placed in six-inch layers and compacted with the aid of a tractor and a sheepfoot roller, together with hand operated tamping bars.

As soon as this portion of the abutment was completed, the diver-



A. Placing Steel For Intake Works At The Weber Dam

for sealing off this water. Excess water was expelled with the centrifugal pumps. This excavation was backfilled with an approximately fifty per cent clay and gravel fill to the desired elevation of the diversion channel, which crosses at right angles with this portion of the cut-off wall. The fill was



B. Intake Works - Weber Dam

sion channel was blanketed with a water tight material, for fifty feet on each side of the cut-off wall. The river was then diverted from its natural course through the channel.

During February weather conditions continued mild and favorable



for construction operations. Progress on the work, however, was considerably slowed up, as due to the extremely mild weather conditions the Indian farmers employed on the work were encouraged to take time off for their spring plowing

miles long was constructed to shorten the hauling distance for freight and supplies by sixteen miles. A water tank with an approximate 5,000 gallon capacity was placed on a twenty foot tower and connections made to a supply well and centrif-



C. The downstream Toe Of The Weber Dam

and preparation of land for seeding of grain. However, the cut-off wall adjoining the north abutment, the diversion channel and coffer dam were completed, after which operations were resumed on the outlet tunnel and the first 65 feet completed. At this point a fault zone was encountered - the material in this area proved to be somewhat dangerous for underground work, and inasmuch as the over burden was comparatively light the excavation of the remaining portion was completed with a dragline in an open cut.

A road approximately four

ugal pump. The tank is centrally located and will supply water for various purposes.

Noticeable progress was made on the project during the first two weeks of March due to the acquisition of another one-half cubic yard dragline. Operations were concentrated on the outlet tunnel which has been completed. It has a total length of 133 feet, a diameter of six feet and a concrete lining with a minimum thickness of ten inches and a total capacity of 890 cubic feet of water per second.

#### The Status At Present

To date favorable progress has

been made on the Weber Dam, the

chief features of work being the construction of the gate house structure and intake works, and the placing of embankment in the main dam. Setting of all four gates has been completed, and the water was diverted through the tunnel on July 17, 1934. Photo (A) shows steel being placed for intake, while photo (B) shows completed intake works carrying the diverted river flow, and partially completed gate house structure. The diversion trench, which has been in use since last January, has been backfilled to the present elevation of embankment.

Photo (C) shows a portion of the riprap on the downstream toe across the former river channel.

With the river now being diverted through the tunnel, the embankment has been carried across the entire width of the former river channel to an elevation of 4188, which makes it possible to store approximately one thousand acre feet of water, which is now being released from upstream reservoirs to give relief to the farmers in the Walker River area. This water will be released in small quantities from the reservoir to aid all the farmers in saving as much of their crops as possible.

#### Indians Now At Work

On July 9, 1934, two six-hour shifts were put into operation, and on July 23, 1934, a third shift was started in order to increase the daily yardage being placed in the embankment. With the increase in labor, approximately fifteen hundred cubic yards are being placed daily for the embankment.

The expenditures to July 30, 1934 were as follows:

Labor . . . . .	\$36,034.22
Purchases . . . . .	29,716.43
Miscellaneous Expense . . . . .	<u>2,564.93</u>
Total Disbursements . . . . .	\$68,315.58

Of that amount expended for labor, the Indians had been paid \$25,416 for 8500 man days of labor. The whites had been paid \$10,618.22 for 3000 man days of labor.

There are now approximately seventy-five Indians employed on this project.

SUPERFICIAL NOTES ON SOME IECW PROJECTS AND INDIANS AT WORK BY THE EDITOR

August 1, Flying east of Phoenix about six in the morning. I am of the opinion that colored post cards and the National Geographic Magazine should be suppressed. The country looks too like those pictures. One does not come out here to see them.

In Globe at six o'clock in the evening. It rains. I go into a drug store for orange juice and the sky is clear. I drink the orange juice and by that time the curbing has disappeared. There is nothing but rain in the world. The world is wrapped in rain, strangling twisted sheets of rain. It besieges the drug store and comes in under the sill and around the windows. Ten minutes and the sun is shining.

I take a car for San Carlos. Three miles out of Globe the desert is dusty, distracted with a blowing dust, as if no rain had ever fallen. Certainly none has fallen here. Then the dry bed of a wash puts on a show. A wall of water races down it. On its forefront it carries high and heaving - dead bodies of cattle, killed that morning by their owners, killed to save them from the drought. I have heard of drought in Washington. I meet it now.

For three hours I wait for the water to go by. A curious experience, to an Easterner, waiting for a stream to go by, as if it were a procession. Streams do not "go by" in the East. They are part of the

country there, fixed in the landscape forever. When finally we have crossed and proceeded fifteen miles, we come to the bed of this same wash a second time. Here it is perfectly dry. I am told that the water has all run into the ground. I believe it. I find it easier to believe than to reason.

August 2. At San Carlos Agency office, listening to discussions between Indians and Superintendent as to how to save the cattle from the drought. In the afternoon I visit Mrs. Sippi, a heroine of mine since the INDIANS AT WORK of November 1, 1953. She is at her little farmhouse near the Agency, just come back from her round of visits to IECW camps, where she instructs the women in home betterment and child care. Her car is parked in the farmyard; her shotgun is still on the front seat. She is resting on a bench under the tree. A great woman, this - benign, calm, detachedly observant. I prefer not to introduce myself, but point to one of the several dogs. "Cash?" I say, remembering him from his picture in the Washington Office. Mrs. Sippi falls into my mood. She does not ask me who I am. She does not ask me anything. "Sit down", she says, dusting me a chair. I sit down. (A lesson for a hostess.)

How fine an intermingling of the old and new. Mrs. Sippi, who as a child was with Geronimo's



band, plainly looks toward the future of her people. "I teach all the women," she says in her difficult English, "make things nice - clean - pretty."

The English does not carry the depth of her meaning. What she tells me is that she bears, insofar as she can, the life of all her women in her mind, in her heart, on

Mrs. Sippi smiles indulgently. "Maybe not so clean," she murmurs. I feel somehow rebuked. Balance is not easy to keep when one is out of one's own country.

August 3. Driving over the reservation with Forest Supervisor Allen and IECW Supervisor Cornwall on the way to see IECW projects and camps. I learn something about



Indian Blacksmith And Smithy In The Woods, Where They Made Telephone Poles Into Pipe For Spring Development. IECW Project, San Carlos.

her shoulders. She will lift them up to progress, not just lead them, but lift them. I look at her powerful, peaceful face. It is turned toward the sun. Like many powerful heads, hers could be cruel, if Mrs. Sippi were not so good. A few nights before she danced at the rain dance. Now she says, "Maybe they get to like new ways, new house, new dress. In every camp I talk to women that are young. Maybe they learn--".

I say, "But the old dress is so pretty."

trails in the Indian country: When road building began hereabouts it was necessary to bring white surveyors in to locate the routes.

"Didn't the Indians know the best ways around?"

It seems that they did not. The game had been destroyed in the back country. There was nothing that they could live by there. They were forced to depend on the Agency, so, very practically, they moved down to its neighborhood. The old men who knew the country

died. The young generation had no need to learn it. Now with the growth of cattle industry and the improvement of the range, the people are moving out again. Hence the value of the IECW road projects - sociological, economic, historic.

This IECW road is good. It is not so wide as a boulevard nor so graded as a drive, but plainly it will suffice. It is hard and driveable. We go worming down into canons and climbing straight up rocky slopes, and the road remains faithful. Mr. Allen who built it, using all-Indian crews, tells me about grades, fills, costs and so on (which I do not understand).

The rain has not helped the forage. It ran away too fast. But there is hope - we cross a ridge and look down at Number 15 Reservoir. It has been dry since it was built. Now, after the first considerable rain, it has four feet of water in it. Water! I have been so converted, imperceptibly, to this topsy-turvy country, that I feel it my personal responsibility to have water in all reservoirs. Mr. Allen inspects the dam. It holds. We drive on to Number 18. There is water in it too.

Lunch at an IECW camp-village - the village described by Mr. Cornwall in the August 1 INDIANS AT WORK. It is so clean and orderly that, with the leafy brush shelters, there is something almost dainty about it.

I learn now the penalty of my

race, with its long history of wrong toward the Indian. These Apache people are polite to me, only polite, and that a distrustful courtesy. I realize that no immediate effect of personality or manner could possibly make them like me. They do not like me. Only long acquaintance could accomplish that. With Mr. Allen and Mr. Cornwall, whom they have known over a long period, there is an indefinable difference in feeling. For a year I have been in the Washington Indian Office. I realize now how far Washington is from "Indian Country".

We go on to another camp, passing a sweat bath on the way. Here there is an example of IECW resourcefulness that should be published. In a blacksmith shop set up in the woods an Indian smith is making pipe for spring development. He is making it from old iron telephone poles - part of a line erected by United States troops years ago. Supervisor Allen has had his IECW crews salvage these poles, cut them and thread them. They go to springs now - to save the precious water. It has been a big job. I think about it, and somehow, Washington seems even farther away.

August 5. With Superintendent Kitch, Mr. Allen and Mr. Cornwall to see Juniper Tank, an IECW reservoir that has held water since its completion last year. With three years, says Superintendent Kitch and appropriations such as have been available since IECW began, the reservation can be made drought-proof.

In the afternoon to Turkey



Tanks to see what was once a bog. Mr. Allen tells me about it.

"We had to go eighteen feet to find water," he says. "Fourteen feet down we found the bones of cattle that had mired there. Now - look."

I look. Clear water is running into a covered basin from

cess of excavation by the University of Arizona. It is built against the face of a red clay bank, and the sun, from the west, shines directly on it. Mr. Cornwall points out the delicate patterning of the masonry walls - a layer of thick stone, finely matched, a layer of clay and then a layer of thin stones, all chosen with obvious care for symmetry and color. A dozen or more



The IECW Spring That Was Once A Bog, San Carlos

which human beings can drink. It runs, too, into a huge tank for the cattle. This tank has a barbed wire guard to keep the animals from stepping into it. The water is beautiful, clear and cold.

"Four hundred and eighty gallons a day," says Mr. Allen, knocking out his pipe.

I cannot think of anything to say, so I ask him if he can spare a drink of water.

We go on to Whiteriver, stopping, just about sundown, to look at a prehistoric town now in pro-

cess of excavation by the University of Arizona. It is built against the face of a red clay bank, and the sun, from the west, shines directly on it. Mr. Cornwall points out the delicate patterning of the masonry walls - a layer of thick stone, finely matched, a layer of clay and then a layer of thin stones, all chosen with obvious care for symmetry and color. A dozen or more rooms have been uncovered. Everywhere there are pieces of pottery - red and tan, black and white. I examine the shards and see the old-new designs, the traditional patterns. Truly Indian country, when even the soil is full of their claims to it. In a bare field at San Carlos, I had picked up the same sort of pieces.

August 6. Up into the Fort Apache Indian Reservation forests. Heavens, how beautiful these pine woods are. Here it is green. Here there has been no drought. Here there are streams with water in them and some springs, at least, that do not have to be developed.



Here, at the IECW camp where we lunch, is a spring that is too idyllic. It bubbles up in a bower of wild flowers. It runs away through rich grass in a winding rill, diamond clear and silent. It is too perfect, like an over-ardent painting of still life. I



Truck Trail Work, Fort Apache

am embarrassed, but Mr. Cornwall saves the day with the world's worst pun to date. "The flowers that bloom in the spring," he remarks, with terrible pride. Let him deny it.

This spring, with all its cleanliness, with its unspoiled wealth of grass and flowers, is still used, and used very practically. It serves a campground for Indian cowboys working in the roundups. The ground adjoins it. It has recently been in use, but it too is beautifully clean. There

is no trash, no litter. And there are no signs, either, requesting campers not to leave trash or litter. A rebuke to white picnickers!

At the IECW camp where we eat lunch I get a professional thrill. The men are away at work, a hot lunch has been sent to them. Their tents are empty. Somewhat timidly we look inside and - on two cots are copies of INDIANS AT WORK. For my own part, if I lived in these forests, I doubt if I would bother to read anything.

We go along an IECW trail under construction. We constantly meet Indian crews - jackhammer men, powder men, masons, laborers. Some of these men are Apaches, some Pimas. Group Foreman Tschantz rides with us and explains the niceties of each job.

He shows me the work of one Indian boy whom he commends especially. This is a culvert. The boy was trained in an Indian school. I know nothing of culverts, but I can feel purpose, despatch and intelligence in this job. How unfortunate that I am not a road engineer! How unfortunate, for that matter, that I am not a teacher, a physician, a property administrator, a forester, a psychiatrist, a financial expert, an agriculturalist and some more things. I wonder if in any government bureau there are to be found more phases of the New Deal, as it has come to be so conveniently called, than in the Indian Service, where there are opportunities for rehabilitation along so many lines - human and property. That was an excellent culvert.

We go on to Big Springs Family Camp where we find only women and children. A pretty girl is filling her olla at the spring. She consents to be our guide and brings us into camp. She takes us to the wickiup home of Mrs. Rustin, where we meet three mothers. Each mother has a baby, an immeasurably grave, oriental-seeming baby, one in arms asleep, a second laced up in the Apache cradle and the third in its bath in a bucket, but still grave and dignified - certainly a test of urbanity. I try to learn the Apache word for cradle, but fail. Mrs. Baha, our guide, consents to let us take her picture.

We go on - more IECW road work, more Indian crews. A caterpillar is pulling a tree over. A tall Indian stands, apart, looking on. His round face is impassive. The tree rocks, the caterpillar scuffles about and at last the tree falls. The Indian throws out his hands and laughs. He looks like an Aztec carving. Later I am introduced to him - Chief Baha, Chief of the Apaches.

August 7. With Forester Moffat, Mr. Cornwall and Mr. Larson to Odart Camp, through meadows of wild flowers, past a clear black lake made by beavers. Mr. Moffat tells me that these little animals, knowing that drought was coming, had widened their structure and had gone upstream and raised two more dams. They too are saving water.

Lunch at Odart Camp, an orderly tent-village of single men, A-

paches and Pimas. They have horse-shoe and volley ball courts. I doubt somehow that they spend much time reading INDIANS AT WORK.

On to the Maverick Lookout where we climb the eighty-foot IECW steel tower. Here we have a



Apache Workman, 67 Years Old, Ft. Apache

view - and what a Paradise this Apache land is!

Then to Bonito Creek, to another IECW road camp, just in time for dinner. And then, back toward the Agency, just in time for our truck to be washed away in the Seven Mile Canon. These cloud-bursts! So delightfully casual.

Mr. Cornwall and Mr. Larson jump to safety. From the coupe on the other bank Mr. Moffat and I watch the truck turn over and bump downstream. This canon is only



a receptacle for the emptying heavens. Human beings in it are poor as drowning rats. We are bounded by our car lights and rain. Then, after a while we hear someone approaching us. It is an Indian, riding his pony, riding without a coat, his little



Mrs. Emma Baha, Ft. Apache

boy sticking on behind him. He goes by, turning to follow the creek, not attempting to ford. He does not speak to us; he looks to see who we are; that is all. Suddenly he is back again, like a phantom in our headlights. His face is full of imperative urgency. He points vividly down the creek.

"Truck!" he shouts. "In wash! Where mans?"

We try to convey to him that we

know about the truck - that it is all right. He only repeats his question, his eyes burning in at us. "Where mans?"

This time we make it clear that the men have gotten out - that they are not in danger. He turns his horse at once and vanishes. He is not interested now. The men are not in trouble. He does on to his farm, or maybe his camp or wickiup to live out this dreadful night. And two hours later we go on to the Agency. He will not remember us, certainly. But I remember him, phantom-like in our headlights, wet with rain, consumed with brief anxiety for a fellow traveller, shouting, "Where mans?"

I talk to Dean Cummings of Arizona University, who is supervising excavations thereabouts. He says something that has long seemed of significance to me - no people have ever reached a social level comparable to that of the Indian without developing a written literature. The Indians alone seem to have felt no need for ink. I think about that. There is something awe-inspiring about self-containment so profound that it has leaped over the desire to write things down. There have been no Indian scribblers! I cannot understand it. It is the rounding out of the circle, the acceptance of life with such simplicity and such sophistication that the two are indistinguishable.



FROM IECW WEEKLY REPORTS

Indians Develop Springs At Walker River. A good sized spring is being boxed up with cement walls and piped into concrete troughs for watering 750 head cattle now in lake pasture. The Indians with group foreman on job built forms and mixed concrete in wheel barrows and poured into two foot forms. Some difficulty was encountered in getting loads of gravel and sand to place by reason of soft ground. The lake shore is very boggy and hard for stock to get to water.  
Roy M. Madsen.

Out Of The Clouds At Truxton Canon. The much need, and long looked for rains have gotten off to a pretty good start. We had a mighty good rain at camp last Thursday. All of the washes were running to their capacity. It looked as if the bottom fell out of every cloud. The rain started about twenty miles from the camp, and one could see it progress rapidly towards the camp. Within fifteen minutes we were in the midst of a real rain. However, the rain seemed to miss the tanks that water is needed in at the present time. But the rain was welcomed just the same, even though it did soak everyone in the camp and the men out on the job. The men who were working near the camp came in looking like drowned rats. Hot coffee was served by our Indian cook, Richard Fisher, and quite a time was held by the men talking over the excitement of the rain. The rain seems to be bringing up quite a bit of feed for the cattle.  
Charles Barnard.

Sports at Uintah and Ouray. This has been a good week for our E.C.W. baseball team. On Sunday, the fifth, the Indians defeated the C.C.C. boys at the C.C.C. camp, with a score of 22-5; on Thursday, the ninth, the Indians again defeated the C.C.C. boys, 8-4; and on Friday, the tenth, they won the championship game with Myton on a technical decision of the umpire, the Myton team quitting in the fifth inning, with the score 2-0. These last two games were played before crowds approximately 10,000 at the Uintah Basin Industrial Convention at Fort Duchesne. Sharley J. Langer.

Fighting The Plant Pest at Fort Yuma. Building contours for the flooding of Johnson grass in the eradication of same. Also digging small infested places. John L. Black.

Cooperation At Hoopa Valley. We are using fresh fruit and vegetables bought from the Indians of the Valley. John M. Lindly.

Drift Fence At Warm Springs. From the 30th of July to the third of August using 79 man days we completed about 3/8 miles of drift fence which makes total amount finished about 75%. Edward Larsen.

Precautions At Flathead. During the week the regular camp routine was carried out and work continued on truck trail construction.

One fire was reported just above Hot Springs on the 31st. Twenty-five men from this camp answered this call and remained on scene of fire returning to camp at 6 a.m. August 1.

On account of extreme dry weather ten men are being retained in camp to be available on instant notice in case of fire. These men sharpen tools, cut wood, or otherwise work around camp.

Our first weekly meeting was held this week for the purpose of discussing publicly any matter that had to do with the improvement of camp or other conditions and to take up in open forum any matter that it was felt should be discussed. This opportunity each week for everyone to be heard and to make such suggestions they had to offer, as well as the social phase of these meetings, should prove very popular. Gerrit Smith.

Fourteen Hours Without Relief At Rocky Boy's. About 4 a.m. on July 30 a fire was reported to the agency by one of the Indians. The fire was located in Parker Canyon in Section 36. The fire had reached a size of approximately 6 acres and was put under control by the men available at the agency. Four IECW men were left to patrol. In the afternoon about 2 p.m. an exceptionally high wind started up and again the fire was reported out of control. The IECW men working on Trail No. 1 were rushed to the scene of the fire and after considerable fighting it was put under control, about 6 p.m. in the evening. It burned over approximately 60 acres of grass and brush land.

The men from camp were called to the fire in the evening and spent the night in putting out the remaining spot fire and watching it until morning. The result was that one days field work was sacrificed in order to put out this fire. The attitude of the men is exceptionally good toward fire fighting; inasmuch as they did not complain about spending 14 hours on the fire line without relief. Britton Clair.

Fire Fighting And Fun At Colville. The boys have been very busy with fires this last week. 50 of the boys were called to suppress a fire on the Spokane Reservation. They enjoyed the trip but were glad to return to their Twin Lakes Camp. There was a fire call at Rogers Bar.

There will be a dance at the Twin Lakes Hall Saturday and a big crowd is expected.

The cooks at the Summit Camp have taken up wrestling as a side line. They seem to be very good.

The first of the coming week we expect to have the largest portion of the men on the Summit Camp, as work on the Gold Mt. road will start. Barney Reckard.

Mounted Fire Patrol At Fort Belknap. Due to extreme dry weather we have put on four fire guards who cover the forest area daily on horseback. The patrol work is greatly facilitated this year by the trails constructed through the mountains last season by the Emergency Conservation workers. One guard reports putting



out a dangerous camp fire left by some careless camper. On their way through the mountains the guards stop and show all tourists the correct way to put out their fires and warn them of the danger that can be caused by their carelessness in this matter. Preston Ring.

Grasshoppers Spread At Fort Totten. Grasshoppers have spread from idle lands owned by white people and are so large that they won't take the bait we have used. There are many good gardens and as the grass and fields dry up, these hoppers move to green corn and gardens, so we are centering our work around these places as well as we can.

Very hot weather has slowed up our road side clearing but the boys are doing very well. Later in the season it will be necessary to go over these roads once more, but we will get most of the weeds before they seed at this time.

Report completed is on one time over the project. Report on whole project would be just one half.

On the grasshopper work, we have covered practically all the area two times. This leaves about 11% of the project to be covered once more. We have enough arsenic bait to work three days more. More is available as the farmers don't want to use any more. They are not satisfied with this bait. They waited too long and refused to spread the bait on the egg beds before the hoppers became big enough to spread. Edwin C. Losby.

Games At Yakima. Camp three played host to both Signal Peak and Camp Four last weekend. Camp Four came down and defeated us in a closely contested soft ball game.

Signal Peak not only played us a game of soft ball but also enjoyed our swimming pool. They had their picnic there and then a number of Camp Three boys challenged them to a game of water head-tag. An excellent outing was had by everyone. Julian Smith.

Running Smoothly At Cheyenne And Arapaho. Work is progressing very nicely at this camp in spite of the extremely hot and dry weather. Under authority from the Indian Office a sub-foreman has been appointed who has previously been a laborer and leader on conservation work and is experienced in this type of work. We expect to have everything running smoothly and good work done on projects where this work was dropped last March, in order for the men to return to their homes and farm. Due to the drought and extremely hot weather very little benefit was received from farm work this year. This work is proving to be the only means of many of the Indians on this reservation making a living for their families. D. W. Hamilton.

Unkind Umpire At Southern Navajo. Our ball team got beat last Sunday by Winslow. They are going to play them again. The umpire won the game this time. Our boys had them beat five to nothing up to the sixth inning, then the umpire won. Our ball team went to Phoenix yesterday to play in a tournament. If they have good luck playing ball they will be gone all week. Ben Hardison.



They all Realize At Zuni.

Building dams with brush and rock. I'm very glad to say that all of my men now realize how to build the dams with brush and rocks. By working with them in every week I'm doing so fine and my men are the same way too. Henry Natewa.

Cactus Serves Dual Purpose At Sells. There has been 300 transplantings of cactus (opuntia haevis)

in places where levees empty into the main water course. These cacti serve a dual purpose by retaining more water and allowing it to soak into the ground as well as reduce erosion to a minimum.

The 100 feet of rip-rap mentioned is a water break in the main water course to protect some 300 cactus transplantings from being damaged by flood waters. Frank H. Higgins, Jr.

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FIRE FIGHTING INDIANS

The following letter from Carl B. Neal, Forest Supervisor of the Deschutes National Forest, to Pat Gray, Forest Supervisor of the Warm Springs Reservation, speaks volumes in praise of the fire-fighting ability of the Warm Springs Indian boys:

"I was very pleased to get Mr. Clark's gratifying report on the well organized crew of Indian boys who helped him on the west end of the Fly Creek fire.

"He stated that the fine spirit of cooperation and complete organization of crews leaves nothing more to be desired of them as a fire fighting organization and that their work and directing personnel was equal to that of any crew he had ever witnessed on the fire line.

"Although this fire was not directly the responsibility of the Deschutes, I want to thank you for the fine cooperation you gave in bringing it under control and to congratulate you on the fire organization you have builded with your Indian boys."



